

## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. BELLERS, Director of Evening  
Department, The Moody Bible Institute,  
Chicago.)

LESSON FOR AUGUST 30

A DAY OF QUESTIONS.

LESSON TEXT—Matt. 22:15-22.  
GOLDEN TEXT—"They say unto Him,  
Caesar's. Then said He unto them, ren-  
der therefore unto Caesar the things that  
are Caesar's; and unto God the things  
that are God's." Matt. 22:21 R. V.

The title of this lesson suggests more than the portion of Scripture selected seems to warrant. We have seen in previous lessons how the Master condemned and denounced the rulers by his teaching in parables. This led the Pharisees to take counsel how they might ensnare him (v. 15). Three questions were asked, one political, one doctrinal and one ethical. Our next lesson deals with the third question.

### Secret Methods.

I. The First Question, vv. 15-22. This parable of the wicked husbandmen (ch. 21) seems to have been clearly understood by the Pharisees (v. 45). While it stands it did not bring them to repentance. The hardening effect of unaccepted truth is one of its most terrible results upon the human heart. The record tells us plainly (ch. 21:46) why these Pharisees were withheld from at once putting Jesus out of the way. They therefore resorted to secret methods and endeavored to bring him into conflict with the Roman government. The Pharisees entered into this plot to entangle Jesus with their most determined enemies, the Herodian party (Mark 12:13). It was a good scheme from their viewpoint to get Jesus to utter something treasonable and then to turn him over to Herod, who was a puppet of Rome. These Pharisees scorned to pay taxes to this same government with which they are now con- vining. They began with words of smooth flattery (v. 16). The devil is never so subtle, so dangerous nor so malicious as when he flatters. Apart from Jesus each party would have given quite a different reply to this question. In fancy we can see them as they must have gloatingly ex- claimed, "Now we will see him en- trapped." If Jesus declared it illegal to pay tribute to Caesar they could at once formulate a charge of sedition against him. On the other hand, for him to declare it proper thus to pay tribute to a foreign government would seem to them for him to deny his mes- sianic claim, according to their under- standing of the messianic program. Calling for a Roman denarius, a legal taxpaying coin worth about 17 cents, he asked, "Whose is this image and superscription?" "Caesar's," they reply, and by those words they have caught themselves and not Jesus. His reply was, in effect, "Very well, you accept the money of Rome, you must by that act accept the responsibility which accompanies it." Jesus first of all denounces their hypocrisy and then exposes the folly of their question.

### His Teaching Is Plain.

II. The Second Question, v. 23-33. The rationalistic Sadducees, who did not believe in the resurrection at all, now try to entrap Jesus by question- ing him along the line of their particu- lar doctrine. The teaching of Jesus is plain and unequivocal as to the resur- rection of the body and the immor- tality of the soul. Jesus seems in this reply rather to ignore the first and to strike at the second, which is more fundamental. Their plan of attack was very scholarly and philosophical and was designed to show the absurd- ity of his teaching and thus by ridic- ule discredit his standing. It is al- ways a favorite way for those who quibble to imagine a supposititious case and then to put a subtle question. In this case our Lord, by one sentence demolished their well-planned attack. "Ye do err, not knowing the Scrip- tures, nor the power of God."

The Teaching. Jesus here shows us the true relation of himself and of his people to political questions. He re- cognizes the authority of human gov- ernment and it is his will that his fol- lowers shall enjoy the liberties or privileges which that government has to offer; at the same time they are to submit themselves to its requirements under one clearly stated condition, viz., God's supreme will. In so far as the laws of the state are just and true and in harmony with the law of God it is the duty of Christian people to support and to obey them. Jesus would ally himself with neither party, thereby avoiding complicity with any measure of evil. We may likewise maintain a similar relationship with God and speak with authority in the correction of abuses, and in the direc- tion of civic and national life.

We have purposely included the sec- ond question inasmuch as the next les- son concerns the third of this group, which ought to be studied as a whole. Jesus was ever ready to meet any question. He never equivocated, but lifts his answer out of the realm of the controversial into that of abiding principles. Jesus denounced the hy- poocrisy of his assailants, condemned their ignorance of the law they so loudly professed to obey and pro- claimed at the same time the immor- tality of the soul and the resurrection of the body. He emphasizes man's responsibility to his government.

Bacon—I see eggs can be boiled, steamed and poached at the same time with a paw cooking utensil on the chafing dish order.

Egbert—Nothing new about that. Why, I've had eggs served that I couldn't tell if they were boiled, steamed or poached, even after I'd asked the waiter.

### Master Was Away.

"What are you smacking your lips about, Norah?" asked the lady of the house, suspiciously.

"Because there's nobody about to smack 'em for me, ma'am," was the reply.

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### SOME OF THE STRUGGLES OF THE NEGRO PRESS.

One evening this week at the close of a very busy day I drew me up at my desk. Before me was scattered a mass of newspapers, all bearing the distinction of colored. My already tired brain and sun strained eyes al- most refused the task that was set be- fore. But from somewhere and some- how I gained courage, and plunged in by striding with the one on top—it was the Oklahoma—O, there I go, I didn't mean to call any names, but the press work on that particular jour- nal was so poor that one could not even properly translate the answers to Booker Washington's article, ask- ing for better traveling accommo- dations for Negro passengers over cer- tain railroad lines; which was brave- ly undertaken. The Dallas Express came in for a similar criticism while the Boston Alliance and Conservative Counsellor is void of that harmo- nious toning with other parts of the papers on account of too much front page advertisement. In others there were similar and even more grievous errors.

The colored papers that take first rank in typographical cleanliness and mechanical accuracy are the Amster- dam News, Richmond Planet, Kansas City Sun, and New York Age.

It is with no small degree of ap- preciation that I review the merits and demerits of these journals and journalists, who are struggling as I am; for to publish a Negro journal at this period means sacrifice at every stopover. I see written in great red headlines at the head of the mean- est effort in the way of a Negro jour- nal these words, "Self Sacrifice."

Our readers are more sensitive to literary abuse in a race paper than they are to the big dailies. I often have a man come into my office to complain about a stick of matter up- side down in the last issue of an ar- ticle that was backed up the wrong way. Now, if he, perhaps, knew that my day had been 36 hours instead of eight in comparison with his, instead of criticizing he would step in and offer to pay his subscription with the hope that his mite might help a lit- tle in relieving the situation. For whenever you see faults standing out conspicuously in Negro papers there is but one conclusion to come to, and that is that finance is oh, so short.

Now, don't stand apart and laugh jeeringly or criticize an effort that you yourself are not brave enough to make. If you cannot give thousands, you can give the widow's mite and the least you pay on your subscrip- tion will be precious in the editor's sight.—California Eagle.

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